

Non-Subscribing Presbyterian

No. 118

APRIL, 1917.

PRICE ONE PENNY.
1s. 6d. per annum post free

Contents.

	PAGE
Notes of the Month	I
The Moderator in Banbridge and in Comber	2
John Burroughs. By G. V. C. ..	3
In a Red Cross Hospital in France. By Dr. Campbell	5
Memorial Notices:—Mr. John MacGiffin; Mr. Thomas Bailie; Miss Orr	6
Questions Concerning Belief and Conduct. By Rev. E. Thomp- son	7
Lesson Notes for Teachers. By Rev. E. H. Pickering, B.A. ..	9
Folks Need a Lot of Loving ..	12
Reports:—Unity Guild; All Souls'; Ballymoney; Banbridge; Domes- tic Mission; Larne; Mount- pottinger; Templepatrick ..	12
Marriage	14
Death	14

Notes of the Month.

Mr. Neville Chamberlain, who, as the Director of National Service, is very prominent at the present time, is of special interest to all members of our household of faith. Not only is he a Unitarian by descent, being the second son of the late Right Hon. Joseph Chamberlain, but he is also a devoted member of the Church of the Messiah, which plays so important a part in the Unitarian life of Birmingham. As we have always prided ourselves on the practical character of our religion, and are especially proud of the public records

of many Unitarian laymen, his appeal for voluntary helpers naturally comes home to us all. In England many have responded to the call, and we do not wish to be behind here. Consequently, the General Purposes Committee of the Church, after consideration, decided to commend his appeal to the members and ministers of our different congregations. It is gratifying to learn that several ministers had anticipated such a step, and had already made arrangements to undertake work of a helpful character. Of course it is open to any of our people to make private arrangements for giving such help as they have time and ability to give, without waiting until arrangements are completed for dealing with the matter through officially-appointed officials.

* *

A valued supporter of the Magazine writes to us upon the seemingly ever-present question of "The Name." He is himself a Unitarian, and glorying in the name, which he has every right to do, he urges our Churches to adopt it as the official title. No doubt many of our people call themselves after their theology, others after their form of Church government. There is no reason why a man should not call himself a Unitarian if he wishes to do so, and he could not call himself by any more honourable name; and equally, if another would prefer to describe himself as a Non-Subscribing Presbyterian he has an historical right to do so. But we cannot officially jump from one name to another at will. For instance,

there is a financial side to the question. We have funds invested, such as (*e.g.*) the Orphan Society, etc., and these funds are mostly invested in the name of our Church Government, and not in the name of our theology. Therefore, from a legal point of view, we cannot, even if it were contemplated, abandon the one name and assume the other. What we wish to make clear is that both names are equally right as applicable to individuals, and may indeed both be properly applied, if so desired, to the same person, whilst one of them is the recognised official and legal designation of our Church.

* *

Our correspondent affirms that a great many Unitarians seem to be ashamed of the name and (by supposition) of the splendid men and women who have belonged to it. We do not unreservedly agree. There may, of course, be some such persons among us, but that anyone who has once gripped the high ideals of Unitarianism, and known anything of the high-minded characters nurtured within its influence, could be ashamed of it and them is more than we can imagine. In the meantime, it would be well, we think, to let discussion as to the name rest where it is awhile. Such discussion leads only to internal dissension, and not only does no good, but does positive harm. And there are so many other directions into which energy and enthusiasm could be profitably directed. For instance, one thing the Church needs, and seems never able to get, is the banding together of about a dozen staunch, earnest laymen who will make common cause and work in unity for its realization; not to work inwardly among possible domestic disagreements, but to work outwardly in the name of the Church for the welfare and well-being of the community. It would be difficult to place a limit upon the good results twelve such men could accomplish, and it would not matter much, if anything, whether they called themselves Unitarians or Non-Subscribing Presbyterians. The field for labour is not far distant, and is quite extensive

enough for all the men that can be put into it. Life nowadays requires a lot of cleansing; the people generally do not understand that in the last resort salvation may depend more upon character than upon assent to old-time Creeds. There is abundance of work for the right workers. Our people are at liberty to call themselves individually by what name they please; they are free to formulate their own personal creeds. It remains for them to show to what use they will put the freedom they have inherited.

* *

Another correspondent directs our attention to Q. 82: Questions Concerning Belief and Conduct, which appeared in last month's issue. Our friend says—"Instead of saying that the Unitarians of Ireland adopted the Presbyterian form, it would be more correct to say—'Some Presbyterians became Unitarians.'"

The Non-Subscribing Presbyterian Church of Ireland is not a 'Non-conformist Sect,' as there is no State-Church in Ireland to conform to."

* *

We acknowledge, with thanks, receipt of 5s. from Miss Jane Barker for the Y.M.C.A.



THE MODERATOR IN BANBRIDGE AND IN COMBER.

On Thursday, 8th March, a United Service was held at the above place. Members from the Congregations at Moira, Dromore, and Newry were invited to attend; but, owing to the unfavourable weather conditions, the Churches of Moira and Dromore were not represented. A strong contingent, conveyed in three motor cars, came from Newry, and it speaks highly of their earnestness and zeal for the cause of free religion that they faced the ordeals of a long journey on such a cold night to join their co-religionists in Banbridge in united worship. The devotional portion of the service was conducted by the Rev. G. J. Slipper, of Newry, and the Moderator, the Rev. H. J. Rossington, M.A., B.D., preached

an eloquent and inspiring sermon, in which he emphasised the importance of freedom, faith, and fellowship. He appealed for a larger recognition in our Church life of the freedom which our forefathers, by perseverance and great self-sacrifice, have handed down to us; for a greater faithfulness in the glorious faith for which our Churches stand; for a closer fellowship and a deeper devotion in our congregational life. His discourse was listened to with deep interest, and his appeal touched the hearts of his hearers. The singing of the hymns was both hearty and uplifting, and an excellent spirit marked the service throughout.

After the service the visitors were invited to partake of tea, prepared by the ladies of the Congregation. A very pleasant hour was thus passed in friendly intercourse between the members of the two Congregations. The Rev. G. J. Slipper thanked the Banbridge friends for their kindly welcome and hospitality. The Rev. J. G. Davies, who responded, expressed the pleasure of the Banbridge folk in having the members of a sister Church among them, and hoped this exchange of visits would continue and help to cement our religious ties and strengthen our common faith.

The Rev. H. J. Rossington having expressed his gratitude to them all for their presence and attentive hearing, a very edifying and enjoyable evening was brought to a close.

In connection with the Forward Movement, a United Service for the Congregations of Killinchy, Moneyrea, Comber, and Newtownards was held in this Church on Wednesday, 14th March. Rev. H. J. Rossington conducted the devotional part of the service, and preached the sermon. The lessons were read by Rev. A. Whitford. Representatives from the Congregation of Killinchy and Moneyrea were present, and all were deeply impressed with the Moderator's forceful and eloquent appeal. The visitors were subsequently entertained to tea in the hall adjoining the church.

JOHN BURROUGHS.

On April 3rd the greatest living poet-naturalist will be 80 years of age. John Burroughs was born in Roxbury, New York, on April 3rd, 1837. His mother was of Irish extraction, and many of his noblest characteristics have come to him through that Celtic blood. John Burroughs is inextricably blended with our love for birds and flowers and for everything out of doors; but he is much more to us than a charming writer of books about Nature: he is one of the sanest and most optimistic critics on modern science, philosophy, and religion. His recent essay, entitled: "A Prophet of the Soul," is probably the finest utterance we have on Henri Bergson's "Creative Evolution."

In my boyhood years, when I lit my father's study fire (my father would never allow a servant into his study), I remember taking from his shelves, from among those thousands of books, a small book, entitled: "Birds and Poets." I forgot to look after the fire, as I got charmed by the essay on Emerson, which was heavily underlined with red pencil. That little book lies before me now as I write, though the guide of my youthful feet, who so deeply marked that volume, has been withdrawn from my sight for, to me, such a long time. Since then I have had much correspondence with the author of "Birds and Poets," and quite recently, when sending his latest book, "Under the Apple Trees," to the Press, enclosed me his photograph taken at his study door.

Minot Savage once asked in a sermon if it did not occur to his hearers that John Burroughs gets a little more of June than the rest of us do, and added that if we wish these joys we must purchase them on the same terms. For some of us the 3rd of April will ever stand apart in the calendar with a poignant beauty and sweetness. It is the keynote to which the whole spring-time music is set, and John Burroughs' essays all breathe of swelling buds, spring grass, calls of birds, April flowers, odours, freshness, and charm. He puts his reader into close and

sympathetic communion with the open-air world as no other literary naturalist has done. Gilbert White reported with painstaking fidelity the natural history of Selborne; Thoreau gave us Thoreau with glimpses of nature thrown in; Richard Jefferies, in dreamy, introspective descriptions of rare beauty and delicacy, portrayed his own mystical impressions of nature; but John Burroughs takes us with him to the homes and haunts of the wild creatures, sets us down in their midst, and lets us see and hear and feel just what is going on. The witchery of the ideal is upon his every page, but he will not pervert natural history one jot or tittle for the sake of making a pretty story. The scientist in him is always holding the poet in check. Of all contemporary writers in this field, he is the one upon whom we can always depend to be intellectually honest. Had he been Cromwell's portrait painter, he would have delighted in his subjects' injunction: "Paint me as I am, mole and all," and he would have made the mole interesting. His writing is of the earth, but not of the earth earthy. He sees divine things underfoot, as well as overhead. His page has the limpidness of a mountain brook, the music of our unstudied songsters, the elusive charm of the blue beyond the summer clouds; it has, at times, the ruggedness of a shelving rock, combined with the grace of its nodding daffodils. Yet he can moralize when he likes—"There seems to be this terrible alternative put to every man on entering the world: *Conquer or be Conquered*. It is what the waves say to the swimmer, "use me or drown"; what gravity says to the babe, "use me or fall"; what the winds say to the sailor, "use me or be wrecked"; what the passions say to everyone of us, "drive or be driven." Time, in its dealings with us, says plainly enough, "Here I am, your master or your servant." If we fail to make a good use of time, time will not fail to make a bad use of us. The miser does not use his money, so his money uses him; men do not govern their ambition, and so are governed by it. . . . Man grows by conquering his limitations."

Much of John Burroughs' success and literary power arose from the interest and influence in his early years of Rev. David A. Wasson, the Unitarian minister. It was he who first predicted his future greatness and guided and criticised his early literary attempts; it was he who wrote to him in 1862—"Life for you is very long, and you can take your time. Take it by all means. Give yourself large leisure to do your best." Those prophetic words underlie the mood of trustfulness which inspired his religious poem: "Waiting," which was written at this time when his prospects were very gloomy—

"Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me."

which has been set to music by Nellie A. Weber, and voices absolute faith and trust in what, in the language of our fathers, would be called the ways of God with man. His belief in Immortality is well expressed in his own words—"I am content to let the Unseen Powers go Their own way with me and mine without question or distrust; They brought me here and I have found it well to be here; in due time They will take me hence, and I have no doubt that will be well for me too." "Standing amid the eternal ways," he is content.

Emerson once said—"Whoever sees my garden knows I have another garden." In that other garden which John Burroughs has cultivated you will enjoy his luscious "Strawberries" that he has served to us with "Locusts and wild honey"; you will wander "Far and near" through all the "Ways of Nature" before sallying forth into "Fresh fields"; you will dream over the wonders of the "Signs and seasons" from the coming of "Wake robin" and "Birds and poets" on to all that "Time and change" can offer. Then you will rejoice in the "Light of day," and take deep draughts of the "Breath of life," reading the "Long Road," "Noon of Science," "Gospel of Nature," and "Summit of the Years," looking hopefully forward for more blessings to come as you bask "Under the Apple Trees."

G. V. C.

IN A RED CROSS HOSPITAL IN FRANCE.

BY JOHN CAMPBELL, M.D., F.R.C.S.

When a surgeon first arrives in France he cannot fail to be impressed by the vastness of the work which is

hospitals have been improvised in hotels and casinos, or have been established in huts. Large fleets of motor ambulances are constantly at work as adjuncts to the hospital trains. Doctors, nurses, and orderlies are everywhere ready to deal with the wounded and the sick. The whole great organisation is co-ordinated throughout the north of



JOHN CAMPBELL, M.D., F.R.C.S.

being carried on by the Royal Army Medical Corps, the St. John Ambulance Association and the British Red Cross Society. There is no parallel to it in civil life. It is at the outset bewildering in its magnitude. Further observation compels him to marvel at the perfection which has been attained. Splendid

France by telephone and telegraph. Truly never in the history of the world has such splendid provision been made for the care of the wounded and sick of an army. The fine wards, the comfortable beds, the well-equipped operating rooms, and X-ray installations, the electric lighting, and the provision for

getting rid of sewage matter and destroying refuse are all highly creditable to British enterprise.

Needless to say, those who carry on the work of these splendid hospitals are worthy of their opportunities. Physicians and surgeons have left their lucrative practices at home and come out to give their best skill to the sick and wounded men. A great concourse of highly-trained nurses and members of voluntary aid detachments are busy night and day, with that devotion of which women only are capable, ministering to the needs of the sufferers. Their tenderness, their patience, their unselfishness deserve the highest recognition and win the admiration of all who know the anxieties and discomforts of their dreary vigils. The orderlies, highly trained in the lifting and laying of wounded men, render kind and compassionate service by night and day.

Of the soldier patients it is impossible to speak in high enough terms. Brave and fearless in the hospital as on the battlefield, they show British manhood at its best. Uncomplaining in suffering, grateful for all that is done for them, courageous and cheery in face of great afflictions, they offer an example of manliness and self-sacrificing devotion to duty which is as wonderful as it is inspiring. To be associated with them raises one's opinion of the sterling qualities of the race from which they spring.

It was my good fortune to serve in a Red Cross Hospital which received the personal attention and the munificent liberality of Lady Hadfield. Her constant care and anxiety was to have everything possible done for the men, and done in the best way. She spared nothing in her endeavour to give them every comfort and to provide all instruments and apparatus which could be to their advantage. Such is the spirit which actuates every one connected with the British Hospitals in France.

JOHN CAMPBELL.

(From the "Inquirer.")

MEMORIAL NOTICES.

MR. JOHN MACGIFFIN.

We regret to have to report the death of Mr. John MacGiffin, of 99 Eglantine Avenue, Belfast, who died on Wednesday, 14th March, 1917, aged 78 years. At Morning Service, at All Souls' Church, Belfast, on Sunday, 18th March, the minister, Rev. E. H. Pickering, M.A., made the following reference to the great loss that the Congregation had sustained. "During this past week death has taken from our midst one of the most familiar faces in this Church. John MacGiffin was our oldest member, but it is not so much the length of his association that endears him to us as the constancy of his unflagging devotion. Every Sunday and every service found him in his place. Every Sunday and every service found him performing his accustomed duty of taking up the collection. Equally unflinching was he in his attendance at other Church functions, and a Committee meeting without him was something unthinkable. These habits of regularity were a true reflex of his character. Constancy and loyalty were his attributes in all his associations. His family could always rely upon him to do his part as a devoted husband and father. In business, too, his punctuality, honesty, and reliability were proverbial. One of his intimate business associates informed me that he was the soul of honesty, and trusted implicitly by all who had dealings with him. Personally, I have always found his cheerful and regular presence a great support. He was a man, however, whose tastes and ideas were by no means a matter of routine. He could appreciate entirely points of theology and religion; he enjoyed good books, and, above all, was particularly an enthusiast for good music. Altogether, he was a man whose connection with a Church did it honour, and we shall be infinitely poorer now that he has entered on the grander and larger life. Our sympathy goes out to his bereaved family, especially to her who has been his life partner for so many years."

At the close of the service, the hymn, "When for me the silent oar," was sung, and afterwards the organist played the Dead March in Saul, the congregation reverently standing.

* *

THOMAS BAILIE, KILLINCHY.

The winter has left the marks of its severity on this Congregation, especially the elderly portion of it. We have now to record with deep regret the passing away of another faithful member of the Congregation, Mr. Thomas Bailie, Ballyministra, in the 68th year of his age. Though weakly for some time past, and suffering from severe headaches occasionally, he was able to go about his work as a farmer until within three weeks of his death, which took place on Saturday, February 17th. He never rallied from the effects of an internal hemorrhage, and gradually sank, being conscious to the last. He is the tenth member of his family buried, from his home in Ballyministra, in the New Meeting House Green. Mr. Bailie was unmarried, and leaves behind him two sisters and a niece to mourn his loss, and a brother, advanced in years, for many years resident in the United States of America. Much sympathy is felt for the members of his family in their bereavement. May they feel the divine hand laid on them in blessing and the might of Infinite strength upholding them.

* *

MISS ORR.

With deep regret we record the death of Miss Jane Ellen Orr, which took place at the Clonmel Nursing Home, on Thursday, March 15th. The eldest daughter of Rev. James Orr (minister of Clonmel, 1833-1882), she was born March 30th, 1842. One of the first pupils at the Clonmel Model School, her connection with this school extended over a period of fifty-seven years. For many years she had been Secretary of the Clonmel Congregation, and was one of the new trustees appointed about a year and a half ago. She was a most constant attendant, and was present as recently as the last

Sunday in February, when she played the harmonium as usual. The "Clonmel Chronicle" says that the good results of Miss Orr's training at the Model School had a lasting effect on her pupils, all of whom preserved a warm love and high esteem for her up to the last. When she relinquished her official appointment, she devoted her splendid energies in a whole-hearted and indefatigable manner to the service of the poor. She was identified with practically all the local philanthropic organisations. Her loss will be sorely felt, and it will be indeed hard to find one to at all adequately fill her place. The sympathy of the entire community is extended to her sisters and her nephew in their bereavement. All sections were represented at the funeral, and the attendance of the general public afforded a very striking proof of the affectionate regard in which the deceased lady was held.

Revs. E. Savill Hicks and Alfred Amey took part in the service at the Nursing Home, and in that at the graveside in Rathronan Churchyard, where an impressive address was given by Mr. Hicks.



QUESTIONS CONCERNING BELIEF AND CONDUCT.

XI.—TRUTH AND ERROR.

Q. 83.—Can Christians, divided into so many Churches or sects, be said to be united in any respect?

A. 83.—Notwithstanding the large number of different Churches into which they are divided, and in which they hold themselves more or less aloof from one another, Christians may be said to form one Catholic Church, that is to say—one whole or all-embracing Church professing the Christian religion.

Q. 84.—How can the Catholic Church be said to hold one Christian religion?

A. 84.—All Christians look upon Jesus Christ as the best guide to religious life. The differences of creed (and differences of religious custom and of customary conduct in so far as differences of creed are productive of these)

are due to differences of interpretation, differences of conclusion, and differences of speculation or conjecture.

Q. 85.—Do all Christians acknowledge a religious bond of union between their own and all other Christian Churches whereby they together constitute a Catholic Christian Church?

A. 85.—Whilst many Christians of diverse denominations entertain such a feeling of relationship between their own Church and all other Christian Churches, it is hardly a fact that such a feeling is universal, or, at all events, that it is universally strong. Some of the sects are sensible of fellowship with some of the rest, but the attitude of some towards others is practically that of enmity, which has sometimes been more than a sentiment, taking the form of an active hostility or persecution.

Q. 86.—What could be the purpose of persecution?

A. 86.—The purpose of persecution has been to defend doctrine claimed to be true and vital from encroachments of other doctrine alleged to be erroneous, and at the same time seriously pernicious. Hence it has been claimed by those who had recourse to it that persecution, if painful to its individual victims, has been benevolent in its intention and beneficent in its consequences towards Christendom at large, whilst remedies for qualms of conscience on the ground of cruelty have usually been sought on the ground of justice in the denial of intended loyalty to Christ and truth on the part of the persecuted, and in imputations of obstinacy, rebellion, or perversity, or possession by a devil or spiritual evil non-human. Jesus warned his disciples of the time which would come when men would think they did God service in persecuting and killing them. That description of an attitude of persecution which was intended to apply to men outside of Christianity has, in course of history, been applicable to members of one Christian sect in dealing with those of another.

Q. 87.—Is persecution a proper measure for the protection of truth and suppression of error?

A. 87.—Assuredly not. By such a measure error itself might be defended and truth suppressed. We have no means of arriving at positive knowledge on most matters of religious belief, so that little can be affirmed on absolutely reliable authority; much must remain in the form of individual or collective conjecture. Hence liberty of belief should be granted to all, and liberty for all sincere attempts to arrive at truth and to publish the results and to win adherents to the conclusions reached, except in any case in which the practical outcome in conduct happened to be unjust towards others.

Q. 88.—Even though persecution be disallowed, may it not be necessary from the point of view of sincere members of a Christian society or church to insist upon particular articles of belief?

A. 88.—Insistence upon a particular creed as a condition of membership is itself a part of the method of persecution. Since membership is assumed to be a privilege in itself, and to entail other privileges, exclusion or expulsion from it must have the effect of suffering.

Q. 89.—And yet liberty to believe and think being left to all alike, is not error very likely to grow apace and the growth of truth to be stunted or stifled?

A. 89.—Unrestricted liberty may result in error in many cases owing to such blemishes of character as self-complacency and vanity on one side and lack of discernment, including proneness to believe unwarranted pretensions, on the other, whilst on both sides secondary motives are apt to be influential. But in proportion, as men are earnest in their quest of truth, they are likely to approach nearer to it if they be allowed liberty of access to the teaching of the most earnest thinkers of the world in the light of knowledge as it grows from age to age. Most of the false or erroneous theology of Christendom has arisen from the desire of men, who have claimed authority, to teach conjectures they were not competent to formulate and to insist upon them as essential truth.

Q. 90.—What is the correct principle upon which to search for truth?

A. 90.—The nearest possible approach to truth is to be made by those who reflect upon the collective knowledge and experience of the world in the light of their own and in the light of acceptable suggestions from the thoughts of others, formulate their own. No one who has not followed that method can claim to have made a sincere quest of truth, whilst if any one pretends that he is satisfied with a set of doctrines because they are the doctrines of another or of others whom he believes to be competent to find and teach the truth his pretence amounts to nothing, unless he has taken as much pains as possible to test the competence alleged, which would probably involve a test of the credibility of the doctrine advanced on the principles described for an independent, though assisted, research for truth.

Q. 91.—Is loyalty to truth a matter of importance?

A. 91.—Loyalty to truth is a duty of first-rate importance. That is obviously the case in so far as the character of the ideal of conduct, whether in respect of religious observances or ordinary relationships with fellow-men, is dependent upon the doctrines advanced as truth. Moreover, the outward assertion of anything as truth which is inwardly felt to be erroneous is deceitful, and therefore an injustice in itself; and surely, if men conscientiously endeavoured to be truthful in reference to things that are sacred, they would be the more likely to be truthful, and therefore more likely to be in all other respects honourable, faithful, sincere, and just in all speech and dealing with their neighbours. And certainly the advance of humanity at large in the direction of true religion and true worship of God depends upon the sincere attempt at such an advance by every group of men and by every individual man.



WANTED—For National School, Substitute (Female) Principal Teacher. Apply Manager, 35 Rosemary Street, Belfast.

LESSON NOTES FOR TEACHERS.

TO BE USED WITH THE SCHEME OF INSTRUCTION FOR SUNDAY SCHOOLS ISSUED BY THE N.S.P.C.I. FOR 1917.

April 8. Easter Lesson. Read Mark xvi. 1-15. Key text, I. Cor. xv. 20.

General Note. The subject of the Resurrection bristles with difficulties, chief of which is the story of the Empty Tomb. If the story of the Empty Tomb is made the basis of our belief in our Lord's immortality, then we are committed to the belief in a physical immortality, and the difficulties attaching to this are so numerous that many folk feel compelled to abandon it in favour of a *spiritual* belief. If we believe that the *soul* of man is immortal, then it does not matter whether there was an empty tomb or not. Therefore, I suggest that for the younger scholars the best thing is to take the spiritual value of the story, without raising any doubts. The spiritual value of the story is this: that Jesus Christ was not in the tomb (even if his earthly body had been), but was in the spirit world. His great life, and the strong belief of his followers that he was ever with them, leads us to feel that, although cruel and wicked men might slay his body, they could not destroy the one essential thing, his soul. We affirm this belief, when, looking on the dead body of a dear one, we say, "He is not here; this is only the body. His soul is risen." For *senior scholars*, stress the fact that, according to the evidence of St. Paul, the Jesus whom his disciples saw after the crucifixion was not a physical, but a spiritual, vision. With regard to the empty tomb, I offer this suggestion of various great scholars for what it is worth: that the story of the empty tomb arose out of a mistake. But nothing can alter the fact that never, until our Lord was crucified, were men so utterly convinced that death could be defeated. Our Lord's gracious life made it impossible for them to think anything else than that he still lived. The world of nature helps us to a belief in im-

mortality, for there we see proved the conviction that everything that dies comes to life again most gloriously.*

1. *The devotion of the women.* At early dawn of the first Easter Sunday (the day after the Sabbath, Saturday) they came to pay their last tribute to the dead. It was only right that the first hope that Jesus was risen should arise in their loving hearts. If we love we shall never lose those we love.

2. *Verses 12 and 13.* The two mentioned here are the two in the beautiful story of the walk to Emmaus (Luke xxiv. 13-35.)

3. *Verses 15.* In order to prove their belief that Jesus was risen, his followers had to continue his work. By living like Christ we prove that the spirit of Christ is alive in us.

April 15th. His family opposition. Read Mark iii. 20-35. Key text, Mark iii. 35.

1. "*He is beside himself.*" The wonderful words and gracious deeds of Jesus led to an ever-increasing popularity, but his friends were alarmed, and said, "He is beside himself," or, in other words, "He is mad." Verse 31 is very strong evidence that the "friends" who said this were his mother and brothers. [For *elder scholars*, the fact that his mother failed to understand the meaning of our Lord's work is very hard to reconcile with the birth stories, according to which she knew that he was to do great and wonderful things.] It is far too often the case, that those nearest to us are the most anxious to keep us from being as good as we want to be. Note, for instance, how not only Jesus, mother and brothers but the folk who lived round him at Nazareth, mocked at him, and said, "Is not this the carpenter?" Familiarity breeds contempt. Folk are usually so foolish that they never seem to expect that ordinary folk—like themselves (and Jesus was, from their point of view, ordinary—like themselves) will or even ought to, do great and good work. And anyone who tries to be a little more of a Christian than his friend is called a fool or mad. For instance, perhaps the truest Christian who ever lived in Belfast was Vere

Foster, who gave away all his great fortune to help others, and lived in poverty. Yet many folk, who thought themselves very clever because they were selfish, regarded him as mad. The lesson to be drawn is not that children should be conceited and disobedient to their parents, but rather that they should always try to be truly Christian, even though their parents are astonished and their friends rude. Jesus was an obedient son, but when he became a man he went forth to do his heavenly Father's work, even though he had no encouragement from his friends.

2. *The accusation of the Scribes.* These men were far more insulting than Jesus' family. They saw that he could cast out devils, *i.e.*, soothe and heal those who were epileptics, paralytics, lunatics, etc. Obviously only a great and good man could do this. But they said that it was because Jesus was so bad that he overcame bad things. Jesus soon showed them how mean and foolish they were by asking then the plain question: "How can Satan cast out Satan." Wickedness would not lead a man to do good, for if it did he would not be wicked.

3. *The blasphemy against the Holy Spirit.* In simple words, this means that those folk who deliberately refuse to believe in what is good are the worst of enemies—far worse than ignorant men who do not yet know what is good. There is hope for all of us to become better, no matter how often we fail, so long as we really want to do good, and not merely get our own way.

4. *Jesus' family.* Jesus rebuked his mother and brethren for doubting him by declaring that "whosoever shall do the will of God, the same is my brother, sister, and mother." He did not cast off his family: far from it. He carried his love for those nearest so far as to include all those who tried to be the children of the heavenly Father. That is what we have to do. We have to love all those who try and whom we can help to be good, as if they were our brothers and sisters, as indeed they are, because we are all children of our Father in heaven.

April 22. A Parable of the Kingdom.
Read Mark iv. 1-20. Key text, Luke xvii. 21.

1. *The sower.* This is the beginning of our Lord's parables, and expresses all the essential teaching of the meaning of the kingdom of God. The soil in which the seed is sown represents the heart of man in its attitude to Christ's teaching. It is all important to remember that the kingdom is a spiritual thing. Unless the heart is right there can be no change in outside things; but when, in the words of our text, "the kingdom of God is within you," then it will soon reveal itself round about us. For younger scholars, take the hymn, "A little kingdom I possess."

2. *The seed by the wayside.* This represents those people who have no room whatever for goodness. So used have they got to doing what is foolish, selfish, and wicked that any chance of doing good is missed by them entirely. The evil in them at once snatches up the good and makes it vain. Thus, suppose one of these folk saw someone needing help, he would not realize that this was an opportunity for doing a good turn, but would make it an occasion for mockery. It is for us to take care that we do not so get into foolish, selfish, and wicked habits that reformation becomes practically impossible.

3. *The rocky ground.* This represents those folk who do not miss opportunities of doing good, but have too little goodness (good soil) in them to carry them far. At bottom, they are selfish, foolish, and wicked. Thus they may run up to help (just as the corn sprang up), but when they find it inconvenient to do all that is necessary they will just go away (their intention, like the corn, will die away because they have no root). These are the shallow people.

4. *Among the thorns.* This represents those in whom goodness and badness are mixed. Thus they want to be generous, but they also want to keep their money: they want to be pure, but their passions are strong; they want to be helped, but they are too fond of their comfort. Hence all the

good they try to do is spoilt, because they have not first uprooted the thorns of selfishness, folly, and wisdom.

5. *The good ground.* This represents those who not only have good intentions, but who really love goodness above all things. When they see an opportunity of doing good they make the most of it, so that it will often bring forth an hundredfold. Thus a kind word or a kind deed at the right time will be the beginning of great happiness and usefulness for those who otherwise would be miserable and useless.

April 29. Jesus attacks the Pharisees.
Read Mark vii. 1-15. Key text, Psalm li. 10.

1. *Defiled hands.* Before every meal the Pharisees and all the Jews wash their hands thoroughly. This, of course, is an excellent habit; but the Pharisees had made it far more important than many much more important things. It was almost a case of cleanliness before godliness. The result was that, instead of listening to Jesus because of his great goodness, they mocked him because he allowed his disciples to eat with defiled, *i.e.*, unwashed hands. The fact was the Pharisees were so much occupied with outside appearances that they never looked at the heart. Thus Jesus called them hypocrites, meaning that they only pretended to love God, when what they really loved was their own little habits. They are like the little girl in the story, who had a Bible given to her, and who carefully brought it out of its tissue paper and wrappings a year later to show that she had kept it *quite clean*. But she had not used it, she had put cleanliness before godliness.

2. *The commandment of God and the tradition of men.* The example Jesus gives is this: God's command is, "Honour thy father and mother." But the Pharisees would follow the tradition of men by setting money on one side as "Corban," which means "given to God," then they would say to their old parents, "We are very sorry that we cannot help you, but all our spare money is devoted to God

and His temple." Thus do they defeat God's beneficent command. It is like coming to church regularly and putting money on the plate, and then never lending a helping hand to those in need.

3. *What defiles a man?* Jesus declared that the chief thing is to trouble about those things that really do us harm, and unclean thoughts in the heart do the most harm in the world. "Create in me a clean heart, O God," should be our prayer. First things first. If we are clean within we shall be sure to do good.

E. H. P.



FOLKS NEED A LOT OF LOVING.

Folks need a lot of loving in the morning,

The day is all before, with cares beset—

The cares we know—and those that give no warning,

For love is God's own antidote to fret.

Folks need a lot of loving at the noon-tide

In the battle's lull, the moment snatched from strife

Halfway betwixt the waking and the croontime,

When worriment and bickering are rife.

Folks hunger most for loving at the night-time

When wearily they take them home to rest :

At slumber, song, and turning out the light-time—

Of all the time for loving, that's the best.

Folks want a lot of loving every minute--

The sympathy of others—and their smile,

Till life ends—from the moment they begin it—

Folks need a lot of loving all the while.

ANON.

REPORTS.

Unity Guild.—No one reading the "Two Naughty Old Maids" would have thought it would make such an enjoyable little comedy as was produced under Mr. W. Rankin's management on the 14th March. Of course *Grizelda* was much overdrawn, but that was the fault of the author, and not of Mrs. Core, who made quite the most out of the part. The two old maids were well played by Miss N. Shanks and Miss T. Allen, while Miss Neill made a forceful and strong-minded *Lucilla*, with Mr. A. Hunter as a sufficiently timid *Gustavus*. This amusing, though quite impossible, comedy was preceded by the very pretty but much more difficult one-act play, "The Peacemaker." Miss M. Patterson made quite a charming *Elizabeth*, though her voice was at times too soft to be heard throughout the hall. Mr. H. Erskine, as *Dr. Burton*, was a very self-possessed kind of lover, Mr. Watters being one of rather the other kind, while Miss E. M'Cullough played the part of *Joyce* very prettily. As *Parsons*, the maid, Miss A. Montgomery had not a great deal to say, but she had an amount of "business," all of which she did very naturally and spontaneously. It is to be hoped that, after such a successful beginning, this is not to be the last time that the Guild will give a dramatic entertainment; but, while one does not expect amateurs to work on quite the same lines as professionals, was it not presuming a little too far on the patience of the audience to keep them waiting between the plays, while the performers had tea?

* *

All Souls' Church.—The following resolution was adopted unanimously at the Annual Meeting of the Congregation, held Tuesday, 27th February, 1917, on the motion of the minister, Rev. E. H. Pickering, M.A., seconded by Mr. Adam Millin, Secretary of the Congregation:—"That we, the members of the Second Congregation,

"Belfast (All Souls' Church), in meeting assembled, pledge ourselves to support the requirements of the Food Controller, also to conform with any calls—so far as in our power—that may be made by the Minister of National Service."

* *

Ballymoney.—A member of an old and much respected family, Mr. James Beers Erskine, of Dunaverney, passed away on the morning of the 24th February, at the age of 74. He had contracted a bad cold, which developed into an attack of pneumonia that ended fatally after an illness of eight days, despite all that medical attention and skilful nursing could do. There was a large attendance at the funeral, which took place at the Old Churchyard on the 26th inst.

* *

Banbridge.—On February 10th a Soiree was held by the young people of the Congregation to bid farewell to Miss Annie Shanks on her departure to America. Miss Shanks was one of the most faithful of our young people, and will be greatly missed. As a token of their esteem, the young people presented her with a wristlet watch. The presentation was made by the Rev. G. Davies, who spoke of Miss Shanks' faithfulness in all the activities of the Church; her gift for friendship, as that meeting testified. He wished her a safe passage across and a happy and successful career in the land of the Stars and Stripes. Messrs. S. P. Bell and W. J. Radcliffe, Mrs. J. Martin and Mrs. Allen having spoken, all wishing our guest the best of luck, Miss Shanks thanked all present for their valuable gift, and said she would always cherish the friendship of the Banbridge folk, and take with her across the ocean fond and happy memories of her Church associations. The singing of "Auld Lang Syne" brought the meeting to a close.

* *

Domestic Mission.—The Annual Meeting of the friends of and subscribers to the Domestic Mission to the Poor of

Belfast was held in the Central Hall, Rosemary Street, on 5th March, under the presidency of Mr. W. H. Niall Nelson. The Annual Report, which was submitted by Miss F. M. M'Tear, in the absence of Miss Charlotte Bruce, referred with regret to the loss of Mr. James Davidson, who had shown his sympathy in the work by leaving a generous bequest of £250, which sum had been invested in the new war loan. Reference was made to work amongst the poor of the Rev. F. Woolley, who was so ably assisted by his wife. The Committee had been able by the kindness of friends to distribute four and a half tons of coal through Mr. Woolley in addition to the tickets of the City Coal Fund given to him by Mr. Rossington and Mr. Pickering. The reports were passed, on the motion of Rev. Kenneth Dunbar, M.A., seconded by the Rev. E. H. Pickering, M.A. A vote of thanks to Mr. and Mrs. Woolley for their services was passed, on the motion of Mr. J. Mackenzie, seconded by Mr. R. M'Crum, and a similar compliment to the voluntary workers and to Dr. Malcolm Brice Smyth, on the motion of Miss Porter, seconded by Mr. C. J. M'Kisack. The Committee of Management and the Ladies' Committee were appointed, on the motion of Mr. P. H. Richardson. Rev. F. Woolley gave an interesting account of his work amongst the poor during the year, which had been one of much hardship and privation amongst the classes of the population to whom he ministered. These numbered at least 600 persons, young and old. A vote of thanks to the Chairman concluded the proceedings.

* *

Larne.—A very enjoyable meeting of the Band of Hope in connection with the above was held in the schoolroom on Friday evening, March 2nd. The attendance was good, not only of young folk, but of mothers as well. After hymn and prayer (Miss B. M'Ninch presiding at the piano), a short address was given by the minister, in which he reminded the young people of their pledge to abstain until 21 years of age from all intoxicating drinks

and from tobacco in every form, as well as to refrain from all profane, indecent and unbecoming language. A very nice performance of vocal and instrumental music, with recitations, was then submitted, viz.:—Pianoforte solos by Mr. Ralph Haye, mandoline solos by Mr. R. Crooks, songs by Miss Agnes Mundell and Miss Nettie Austin (Mr. Haye accompanying on the piano), choruses by a large juvenile choir (admirably trained by Miss Moore, of Larne Infant School, and Miss M'Kee, of Larne N.S. No. 2, Miss Moore leading at the piano), and two recitations gracefully declaimed by Miss Rosa Canning. The minister having thanked the performers, especially Mr. Haye and Mr. Crooks, and acknowledged the services rendered by Miss Moore, Miss M'Kee, and Mr. Frank Wright, and others, an exceedingly pleasant meeting was suitably closed with hymn and benediction.

* *

Mountpottinger.—On Friday evening, Feb., 9th, the Annual Sunday School Party was held. The proceedings began with tea for the scholars, kindly provided by Miss Davidson, of Marybrook, then followed by a delightful programme of music and sketches. The acting in the two sketches—"The Bank Breaks" and "Once upon a Time"—was splendid, whilst the singing of Misses N. Allen, M. Neill, H. Smith, Betty Newman, D. and A. Newman, and Horace Steel gave much pleasure to the audience that filled the schoolroom. Miss Florrie Newman did duty as accompanist, and this she fulfilled with a skill to be expected only from one of maturer years. Mr. Harold Thomas presented the attendance prizes; and, in a few well-chosen sentences, he encouraged the scholars to emulate the example of Edith Malcolm, who carried off the first prize for the year's attendance. Brief addresses from Mr. E. R. Jackson and the minister prefaced the belated visit of Santa Claus. This kindly visitor emptied, 'midst much laughter and amusement, the "giant cracker" containing the gifts of friends to friends and teachers to scholars. Votes of thanks to tea-

makers and others terminated a happy evening that reminded old and young of the important part the Sunday School plays in the life of the Church.

* *

Templepatrick.—The Annual Meeting of the Congregation was held in the Roughfort School, on Friday evening, 2nd March. The attendance was fair, but not quite as good as usual. After tea, the minister occupied the chair, and Mr. John B. Moore, Secretary, presented the Annual Reports. These showed improvement on recent years. The minister, in the course of a short address, urged a better attendance at meeting on Sundays on the ground that it becomes us all to meet together to say our prayers and to express our thankfulness to our heavenly Father for His manifold mercies towards us. Subsequently attention was called to the food problem, and the minister expressed it as his opinion that in these times especially it is the duty of all farmers to produce as much food as possible. The remainder of the evening was passed in the form of entertainment, when Miss Minnie M'Keen recited "The Battle of Loos"; the sketch, "Our At-Home Day," was given by the Misses Jenny Parker, Lizzie Jamison, and Sarah J. Barnett, followed by another entitled: "England Wants Them," by Misses Bessie Barnett, Madge M'Alister, and Lizzie Jamison. The National Anthem having been sung, and the benediction pronounced, the proceedings came to a close.



MARRIAGE.

SERVICE—LORIMER—March 8th, at the Old Presbyterian Meeting House, Templepatrick, by the Rev. Alfred Turner, Robert, son of the late Robert Service, Cogry, to Jane, daughter of Hugh Lorimer, Doagh.

DEATH.

JONES—On February 28th, 1917, at Downpatrick (after a long illness), Agnes Jones, of Portavogie. Interred at Ballycasboro', March 2nd.


SOW


STEELE'S

"Excelsior" Seeds

and Reap Good Harvests.

SPECIALITIES :

Flaxseed, Seed Oats, Grasses & Clovers

TURNIP & MANGOLD SEEDS—Best Strains procurable.

A TRIAL RESPECTFULLY REQUESTED.

ROBERT STEELE,

The House for Vegetable Seeds.

99 Victoria Street, Belfast

RECENT PUBLICATIONS.

Crown 8vo., 168 pp. 2/- net.

HOW TO WIN.—Addresses by H. G. CHANCELLOR, M.P.

Crown 8vo., 65 pp. 1/6 net. Paper Covers, 1/- net.
TOWARDS RELIGION.—By R. BRIMLEY JOHNSON

F'cap. 8vo., 128 pp. 1/- net.
HOW A MODERN ATHEIST FOUND GOD.—By G. A. FERGUSON.

F'cap. 8vo., 130 pp., with Portrait. 1/- net.
MAN'S CHIEF END.—Sermons by R. B. DRUMMOND, B.A., T.C.D.

F'cap. 8vo., 108 pp. attractively bound. 2/- net.
SONGS DEVOUT.—By W. G. TARRANT, B.A.

Crown 8vo., 140 pp., with Portrait. 1/6 net.
COMMUNINGS WITH THE FATHER. Collects and Prayers.—By JAMES C. STREET.
 Edited by CHRISTOPHER J. STREET, M.A., LL.B.

Crown 8vo., 272 pp. 2/6 net.
THE CHURCH OF TO-MORROW.—By JOSEPH H. CROOKER, D.D.

Crown 8vo., 226 pp. (Second Edition). 3/6 net.
PILLARS OF THE TEMPLE.—By MINOT J. SAVAGE, D.D.

Book Room, Essex Hall, Essex St., Strand, W
 or at the Depository, 35 Rosemary Street, Belfast

EXTRAORDINARY YIELD,

A Farmer in the neighbourhood of Cookstown sowed 6½ bushels of our **M'Ervel's Special Dutch Flaxseed** in one field last Spring. He sold early in the season, in Cookstown Market, 312 stones Flax grown from the 6½ bushels Seed, for which he received £390 in cash. We think this is a record, and speaks volumes for the quality of the Seed vended.

Our mixtures of **Grass Seeds and Clovers** for Permanent Pasture and Grazing have given perfect satisfaction for many years. We claim to be thoroughly practical in all Seed affairs connected with agriculture.

We are also expert in all **Agricultural Machines and Implements**, and are willing to give our advice and assistance on any question affecting the greater productions of Food Stuffs in Ireland.

Grinding Mills are constantly running on **Pure Linseed Cakes, Yellow Meal, Bean Meal, Pea Meal, etc., etc.**

Write for quotations, or call and see our Stock at **40 Victoria Square, Belfast.**

T. & J. M'ERVEL, Ltd., 40 Victoria Sq., Belfast

Printed by J. Adams, New King Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository, Rosemary Street, Belfast; and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. **Business Agent:—Rev. George J. Slipper, The Manse, Newry Co. Down.**

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1.

Secretaries—{Rev. J. A. KELLY.
Rev. G. J. SLIPPER.

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.

Books at Lowest Discount Prices or Cash.

Any Book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to Mr. C. J. M'KISACK, Hon. Treasurer, 35 ROSEMARY ST., BELFAST.

MODERN HANDBOOKS OF RELIGION

NEW SERIES OF TWO SHILLING VOLUMES.

Crown 8vo. 256 pages.

THE DIVINE IN ART AND LITERATURE.

By W. LAWRENCE SCHROEDER, M.A.

Contents:—I. The Divine Element. II. The Meaning of Art. III. The Meaning of Literature. IV. The Divine Element in the Arts. V. The Divine Element in Literature.

THE REVELATION OF GOD IN NATURE AND MAN.

By EDGAR THACKRAY, M.A., B.D., Ph.D.

Contents:—I. God Revealed Where? II. The Universe as Created. III. Revelation through Universal Order. IV. The Power that makes for Righteousness. V. The Beauty of the Lord. VI. Revelation through Redeeming Power. VII. The Clouds of Sin. VIII. God in All and Beyond All.

JESUS AND CHRISTIANITY IN THE TWENTIETH CENTURY.

By ALFRED HALL, M.A.

Contents:—I. Fact or Fiction? II. Jesus' Consciousness of God. III. Jesus and the Messiahship. IV. The Distinctiveness of His Message. V. Relevancy of Christianity. VI. Is Christianity Final? VII. The Forms of Christianity. VIII. Sacerdotal Doctrines. IX. Evangelical Doctrines. X. Ethical Christianity.

RELIGION AS AFFECTED BY MODERN SCIENCE AND PHILOSOPHY.

By STANLEY A. MELLOR, B.A., Ph.D.

Contents:—I. The Religious Attitude. II. The Scientific Attitude. III. Religion and Science. IV. Revelation, Faith, and Knowledge. V. The Philosophical Attitude. VI. Representative Thinkers and Religion (a). VII. Representative Thinkers and Religion (a). VIII. Outstanding Questions.

RELIGION IN SOCIAL AND NATIONAL LIFE.

By H. D. ROBERTS

Contents:—I. Introduction. II. What is Man? His Place in Practical Religion. III. The Traditional Idea of Man. IV. The Heretic as Neighbour. V. Practical Religion and Class Consciousness. VI. Religion and the Agricultural Labourer. VII. Organized Religion and Modern Industrialism. VIII. Religion and the Sweated Woman Worker. IX. Religion and Social Justice. X. Religion and Internationalism.

THE NEW TESTAMENT IN THE LIGHT OF MODERN KNOWLEDGE

By HERBERT McLACHLAN, M.A., B.D.

COMMUNION OF MAN WITH GOD.

By R. NICOL CROSS, M.A.

ETERNAL LIFE HERE AND HEREAFTER.

By S. H. MELLONE, M.A., D.Sc.

Contents:—I. The Power of Time. II. Eternal Life in the Old Testament. III. Eternal Life in the Apocalyptic Literature. IV. Eternal Life in the New Testament. V. Eternal Life in Christian Mysticism. VI. Modern Secularism. VII. Is Evil 'Necessary'? VIII. The Power of Eternity. Bibliography and Notes. Index.

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.

These Books may be ordered from the Depository, 35 Rosemary Street, Belfast.